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The Classical Weekly

Entered as second class matter November 18, 1907, at the Post Office, New York, N. Y., under the Act of Congress of March 3, 1879
Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 28, 1918

VOL. XIII

NEW YORK, MARCH 15, 1920

No. 19

RECENT TRANSLATIONS OF THE CLASSICS (ESPECIALLY IN THE LOEB CLASSICAL LIBRARY)

IN THE CLASSICAL WEEKLY 12.49-50, 57-58, 65-66, I gave some attention to recent additions to the Loeb Classical Library. In 12.49 the reader will find reference to other places in THE CLASSICAL WEEKLY in which parts of the Library have been considered, and a statement of the attitude of THE CLASSICAL WEEKLY toward detailed reviews of translations of the Greek and the Latin authors.

Attention is called briefly at this time to the additions which have been made to the Loeb Classical Library during the past year, and to one or two other translations. The second volume of Professor Fairclough's translation of Vergil (see THE CLASSICAL WEEKLY 12.58) contains a rendering of Aeneid VII-XII, and of the Minor Poems (Culex, Ciris, Copa, Moretum, Dirae, Lydia, Priapea, and Catalepton).

In this connection readers may welcome a reference to THE CLASSICAL WEEKLY 6.110, for a list of articles dealing with the authorship of the poems in the Appendix Vergiliana.

In 1915 Professor R. S. Conway delivered at The John Rylands Library (Manchester, England) a lecture entitled *The Youth of Vergil* (published by Longmans, Green and Company. 28 pages, 1 shilling). On pages 2, 11-23 he maintains that Vergil wrote the Culex and that he dedicated it to Octavius; he admits that many lines are weak, mere prose, but asks us to remember that Vergil, aware of its weaknesses, "did all he could to suppress the Culex, and indeed the whole of his youthful work"; he is sure that Vergil and Octavius, the future Emperor, were acquainted before the latter was fifteen years old.

In THE CLASSICAL QUARTERLY 14.23-38 (January, 1920), Professor W. R. Hardie discusses the Culex. He doubts its Vergilian authorship. He discusses, sceptically, the papers by Miss S. Elizabeth Jackson, *The Authorship of the Culex*, THE CLASSICAL QUARTERLY 5 (1911), 163-174, J. W. Mackail, *Virgil and Virgilianism*. THE CLASSICAL REVIEW 22 (1908), 65-73 (for the Culex see 72-73), and J. S. Phillimore, *The Text of the Culex*, CLASSICAL PHILOLOGY 5 (1910), 418-439, which agree in ascribing the Culex to Vergil. In CLASSICAL PHILOLOGY 15.23-38 (January, 1920), in a paper entitled *Vergil's Apprenticeship I*, Professor Tenney Frank devotes pages 23-33 to a vigorous argument that the Culex was written by Vergil, in 48 B. C., that it was addressed

to Octavius, who, through the influence of Julius Caesar, had just been made a pontifex, that in Epode 2 Horace recognizes the poem as Vergil's, and compliments Vergil upon it, and that Georgics 2.458-542 is "Vergil's return of the compliment which Horace had so graciously paid Vergil's early effort". I note that Professor Frank does not discuss at all the weaknesses in the Culex that so deeply trouble Professor Hardie and, to his mind, make against Vergil's authorship. Those weaknesses did not, however, seem so significant to Professor Conway (see above).

It may be noted also that, in 1916, Mr. Joseph J. Mooney published a metrical translation of *The Minor Poems of Vergil* (Culex, Dirae, Lydia, Moretum, Copa, Priapea, and Catalepton). The book was published by Cornish Brothers, 39 New Street, Birmingham, England (4 s., 6 d., net).

Mr. E. O. Winstedt, of Magdalen College, Oxford, has brought out the third and concluding volume of his translation of Cicero's *Letters to Atticus*. The letters contained in this Volume belong to Books XII-XVI of the *Epistulae ad Atticum*. The earliest is one written just after Caesar's final victory over the remains of the Pompeian party at Thapsus, in April, 46 B. C. The letters as a whole cover three of the last four years of Cicero's life. They contain many references to the literary work—extraordinary in quantity and quality both—upon which Cicero was engaged throughout the greater part of this period. The volume therefore ought to be of absorbing interest to every student of Cicero. In this connection I think it worth while to mention an excellent book—*The Life and Letters of Marcus Tullius Cicero, Being a New Translation of the Letters Included in Mr. Watson's Collection*², by G. E. Jeans (Macmillan, 1887). The book that Mr. Jeans used as the basis of his translation is Watson, *Cicero: Select Letters*³ (Oxford University Press, 1881). The Introduction, Notes, and Appendices to this volume are all of value. Every teacher of Cicero ought to know the translation of all the Letters of Cicero, arranged in chronological order, by Evelyn S. Shuckburgh, four volumes (London, George Bell and Son, 1899-1900).

Several years ago the Classical Department of a certain University desired, for various reasons, to include in its curriculum for the next year a course in Boethius. The course was duly announced, but it was found necessary to abandon it because a text of Boethius was not obtainable. This experience supplies

an additional reason for welcoming a volume of the Loeb Classical Library, which supplies text and translation of *The Theological Tractates of Boethius and The Consolation of Philosophy*. The translation of the Tractates is by Professor H. F. Stewart, Fellow of Trinity College, Cambridge, and Professor E. K. Rand, of Harvard University. Professor Stewart is sole author of the translation of *The Consolation of Philosophy*; he revised here the English translation of "I.T." (1609). In the Prefatory Note on the Text, Professor Rand remarks that the text of the Tractates is based on his own collations of all the important manuscripts of these works. He promises an edition before long, with complete apparatus criticus, for the Vienna Corpus Scriptorum Ecclesiasticorum Latinorum. Some notion of the Latin of Boethius, and the joint translation by Messrs. Stewart and Rand, can be obtained from the following selection (the opening lines of the Tractate De Trinitate).

Investigatam diutissime quaestionem, quantum nostrae mentis igniculum lux diuina dignata est, formatam rationibus litterisque mandatam offerendam uobis communicandamque curavi tam uestri cupidus iudicii quam nostri studiosus inuenti. Qua in re quid mihi sit animi quotiens stilo cogitata commendo, tum ex ipsa materiae difficultate tum ex eo quod raris id est uobis tantum conloquor, intellegi potest. Neque enim famae iactatione et inanibus uulgi clamoribus excitamur; sed si quis est fructus exterior, hic non potest aliam nisi materiae similem sperare sententiam. Quocumque igitur a uobis deici oculos, partim ignaua segnitie partim callidus lior occurrit, ut contumeliam uideatur diuinis tractatibus inrogare qui talibus hominum monstis non agnoscenda haec potius quam proculcanda proiecerit. Idcirco stilum breuitate contraho et ex intimis sumpta philosophiae disciplinis nouorum uerborum significationibus uelo, ut haec mihi tantum uobisque, si quando ad ea conuertitis oculos, conloquantur; ceteros uero ita submouimus, ut qui capere intellectu nequieverint ad ea etiam legenda uideantur indigni.

I have long pondered this problem with such mind as I have and all the light that God has lent me. Now, having set it forth in logical order and cast it into literary form, I venture to submit it to your judgment, for which I care as much as for the results of my own research. You will readily understand what I feel whenever I try to write down what I think if you consider the difficulty of the topic and the fact that I discuss it only with the few—I may say with no one but yourself. It is indeed no desire for fame or empty popular applause that prompts my pen; if there be any external reward, we may not look for more warmth in the verdict than the subject itself arouses. For, apart from yourself, wherever I turn my eyes, they fall on either the apathy of the dullard or the jealousy of the shrewd, and a man who casts his thoughts before the common herd—I will not say to consider but to trample under foot, would seem to bring discredit on the study of divinity. So I purposely use brevity and wrap up the ideas I draw from the deep questionings of philosophy in new and unaccustomed words which speak only to you and to myself, that is, if you deign to look at them. The rest of the world I simply disregard; they cannot understand, and therefore do not deserve to read.

I give next the opening sentences of the *Consolatio*, with Mr. Stewart's translation of them:

Haec dum mecum tacitus ipse reputarem querimoniamque lacrimabilem stili officio signarem, adstittisse mihi supra uerticem uisa est mulier reuerendi admodum uultus, oculis ardentibus et ultra communem hominum ualentiam perspicacibus colore uiuido atque inexhausti uigoris, quamuis ita aevi plena foret ut nullo modo nostrae crederetur aetatis, statura discretionis ambiguae. Nam nunc quidem ad communem sese hominum mensuram cohibebat, nunc uero pulsare caelum summi uerticis cacumine uidebatur; quae cum altius caput extulisset, ipsum etiam caelum penetrabat respicientiumque hominum frustabatur intuitum. Vestes erant tenuissimis filis subtili artificio, indissolubili materia perfectae quas, uti post eadem prodente cognoui, suis manibus ipsa texuerat. Quorum speciem, ueluti fumosas imagines solet, caligo quaedam neglectae uetustatis obduxerat.

While I ruminated these things with myself, and determined to set forth my woful complaint in writing, methought I saw a woman stand above my head, having a grave countenance, glistening clear eye, and of quicker sight than commonly Nature doth afford; her colour fresh and bespeaking unabated vigour, and yet discovering so many years, that she could not at all be thought to belong to our times; her stature uncertain and doubtful, for sometimes she exceeded not the common height of men, and sometimes she seemed to touch the heavens with her head, and if she lifted it up to the highest, she pierced the very heavens, so that she could not be seen by the beholders; her garments were made of most fine threads with cunning workmanship into an ever-during stuff, which (as I knew afterward by her own report) she had woven with her own hands. A certain duskiness caused by negligence and time had darkened their colour, as it is wont to happen when pictures stand in a smoky room.

To the translation of Plutarch, in the Loeb Classical Library, by Professor Bernadotte Perrin, formerly of Yale University, attention has been called in *THE CLASSICAL WEEKLY* 7.192, 12.58. In the latter passage reference will be found to reviews of Professor Perrin's work, reviews published in *Classical Philology*, and in *The Classical Review*. Volumes VI and VII of the translation have now appeared. The former contains translations of the lives of Dion and Brutus, Timoleon and Aemilius Paulus; the latter will be especially interesting and instructive to teachers in the Schools, because it contains versions of the lives of Demosthenes and Cicero, Alexander and Caesar.

In 1918, the Oxford University Press brought out, as one of the volumes of the Oxford Library of Translations (see *THE CLASSICAL WEEKLY* 9.49), a book entitled *Selected Essays of Plutarch*, Vol. II, Translated with Introduction, by A. O. Prickard (pp. xix+336. \$1.50). The first volume of this translation from Plutarch was published under the title *Selected Essays*, Translated by Professor Tucker (1913). The Preface of Volume II (iii-xix) is pleasantly written; it deals with certain of Plutarch's works, and in a paragraph, brief but very interesting and instructive, with Plutarch's style (xviii). The pieces translated are as

follows: On the Genius of Socrates; Three Pythian Dialogues (On the 'E' at Delphi; Why the Pythia does not now give Oracles in Verse; On the Cessation of the Oracles); On the Instances of Delay in Divine Punishment; From the Dialogue on the Soul; On Superstition; On the Face which appears on the Orb of the Moon.

There are also various notes, in particular one on the Myths in Plutarch (313-317), and a very elaborate Index of Persons and Places mentioned in Plutarch in These Dialogues (321-336).

This book was reviewed by Mr. A. C. Pearson, in *The Classical Review* 33.33-35.

To the translation of Procopius, by Professor H. B. Dewing, reference was made in *THE CLASSICAL WEEKLY* 12.59. The third of the six volumes of the translation appeared in 1919; it covers Books V-VI of Procopius's History of the Wars. These books deal with the Gothic War. Between pages 184 and 185 of the translation there is a plan, Walls and Gates of Rome in the Sixth Century A.D.

C. K.

(To be continued)

A CLASSIFICATION OF THE SIMILES OF HOMER

The following classification of the similes of Homer is the outgrowth of a vain attempt to find any similar work in print in graphic outline form. There exists a detailed, and, on the whole, a logical classification by H. Frommann, in a monograph entitled *Über den Relativen Wert der Homerischen Gleichnisse* 6 ff.¹, but his method of approach is entirely different from the one adopted here, and admits of improvement in certain ways. For the rest, while we have many valuable paragraphs and articles on the character and the importance of the similes², no effort seems to have been made to present the entire body of them in a clear-cut, scientifically arranged outline. Yet such an outline classification may have its value, for it represents the wide range of the similes more graphically than is possible in connected discussions concerning them.

A work of this kind naturally assumes a single authorship for the poems and takes for granted their essential unity³. It assumes, too, the use of the term simile in its wider sense, including comparisons involving only one or two words, as well as those with an accompanying descriptive clause and the longer detailed pictures. While the main headings of the following classification

have suggested themselves readily, it has been difficult to find a consistent basis for the final grouping of similes pertinent to more than one subject. In such cases the point of comparison between the simile and the circumstance illustrated has been made the deciding factor. For instance, in the similes drawn from the chase, if the point of comparison lies in the animal's situation or behavior, the passage is classified under the animal in question; if it lies rather in the conduct of the pursuers, it is classified under human activities and experiences. Similes whose point of comparison lies in abstractions such as sound or distance, however, have been classified according to the concrete object, activity, or situation involved, rather than as abstractions, while the real point is indicated incidentally.

Although the object of this classification has been merely to place the whole range of similes before us graphically rather than to establish any deductions, one or two observations seem to call for mention. For one thing, the number of similes so presented is somewhat larger than the figures ordinarily given. Ludwig Friedländer gives for the *Iliad* 182 detailed similes, 17 comparatively short, and 27 of the very briefest compass⁴—or, if we combine the first two numbers, 199 fairly long, and 27 short. If we make proper subtractions for passages containing more than one object of comparison, this classification reveals 218 similes which form a complete clause or sentence, or have at least one modifying clause, and 124 occurring in a mere phrase of one or two words only. So too, for the *Odyssey*, Friedländer gives 45 long similes and 13 short, while our figures are 53 and 76 respectively. In the case of the brief similes there are naturally many repetitions, but by a conservative count they are drawn from at least 52 different sources in the *Iliad* and 40 in the *Odyssey*. Instances of the actual verbal repetition of the longer ones are few—at most 2 in the *Odyssey* and 6 in the *Iliad*⁵.

Incidentally, the range of similes in the *Odyssey* as compared with that of the similes in the *Iliad* is made easily apparent by the outline. As has been pointed out in other discussions of the subject, the proportion from natural phenomena and from plant and animal life in general is relatively low⁶. The proportion is

¹Zwei Homerische Wörterverzeichnisse 788 (Leipzig, 1860). Friedländer's figures are based on a list of similes (786 ff.) in which he follows a similar one by G. F. C. Günther in *Athenaeum*, von Günther und Wachsmuth, 1.98 ff., 173 ff. (Halle, 1817). Arthur E. J. de Velsen, *De Comparationibus Homericis* 5 (Berlin dissertation, 1849), finds 178 "copiosiores comparationes" in the *Iliad*, 29 in the *Odyssey*. Franz Krupp, *Die Homerische Gleichnisse* 3 (Zweibrücken, 1882), makes 203 for the *Iliad*, 37 for the *Odyssey*.

²A. Shewan, *Suspected Plaws in Homeric Similes*, *Classical Philology* 6.273, records only eight of these duplications: *Il.* 6.506 ff.=15.263 ff.; 11.548 ff.=17.057 ff.; 13.389 ff.=16.482 ff.; 5.782 ff.=7.256 ff.; 9.14 ff.=16.3 ff.; *Od.* 4.45=7.84; 4.535=11.411; 6.229=23.156. The first two groups from the *Odyssey* belong in the class of short similes. We might better include *Il.* 18.56-57=18.437-438, and particularly *Od.* 6.232 ff.=23.159 ff.

³See Keith, *Simile and Metaphor in Greek Poetry*, etc., 44-45. Professor Grace Harriet Macurdy, in a paper entitled *Rainbow, Sky and Stars in the Iliad and Odyssey*, *The Classical Quarterly* 8.212 ff., also shows how little the phenomena of sky and cloud figure in the *Odyssey* as compared with the *Iliad*. For a per-

¹Büdingen (1882).

²Professor Arthur L. Keith, in his *Simile and Metaphor in Greek Poetry from Homer to Aeschylus*, 10-33, 44-48 (University of Chicago dissertation, 1914), discusses the content of virtually all the similes under a few well-defined heads. His classification as such, however, leaves room for further effort. There is also a fairly full classification by H. Düntzer, *Homerische Abhandlungen* 494 ff. (Leipzig, 1872), but this work is not exhaustive nor is it arranged in detailed outline form.

³The similes occurring in *Od.* 5.337 and 23.48 have been omitted, as the verses are generally conceded to be spurious.